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Mr. *Samu*

Was Ordained Paſtor of t

By *William Cook*,

Paſtor of the East Church in *Sudbu*

" For we are not as many who corrupt the W
" of God; but as of Sincerity, but as of God i
" the Sight of God, ſpeak we in Chriſt"

2 CORINTH. ii. 17.

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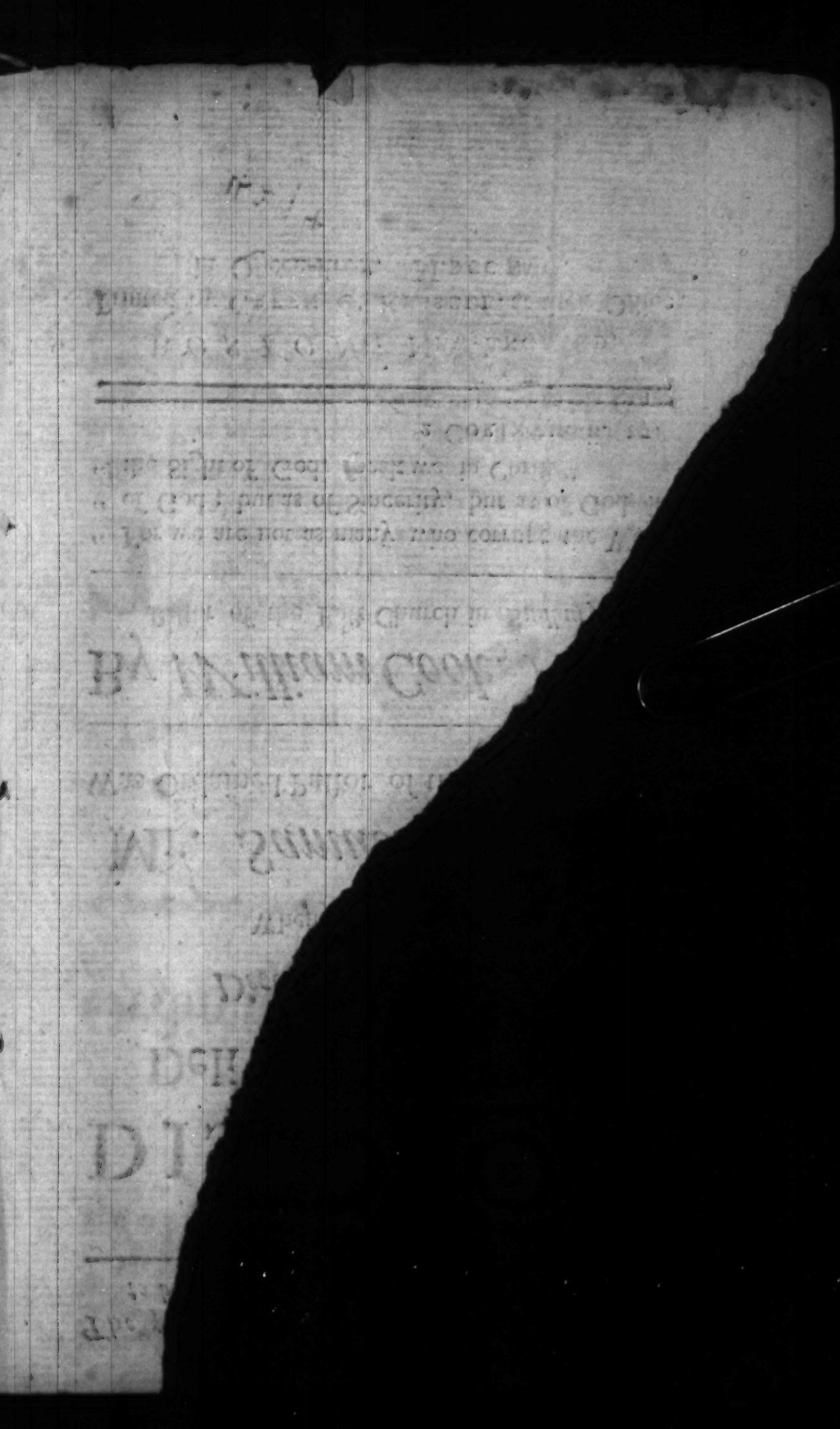

AN

Ordination SERMON.

ACTS XX. 20.

—I kept back nothing that was profitable unto you.—

THIS latter Part of the Chapter, from the 18th Verſe to the End of it, is a moſt ſolemn Farewell-Sermon, which the bleſſed Apoſtle preached to the Elders of the Church of *Epheſus*. The text lies in that Part of his Diſcourſe wherein he vindicates his own Sincerity among them, both as to his Converſation and his Doctrine. In the two preceding Verſes he Appeals to their Conſciences how he had lived and converſed among them.—" Ye know,

" from

" from the first Day that I came into *Asia*, after " what Manner I have been with you, at all Seasons " serving the LORD with all Humility of Mind, " and with many Tears." Happy the Minister who thus goes before his People, and shews them the Way to Heaven by his own holy Example, and has thus the Testimony of it in the Consciences of his Hearers! And as these Verses shew us how he lived, so the Text tells us how he Preached. He Appeals to their Consciences for this also. " I have kept back nothing that was profitable " unto you." The like Plainness and Impartiality he discovers in Verse 27. " I have not " shunned to declare unto you all the Counsel of " GOD." He does not intend strictly the whole Counsel of GOD; for who but GOD himself can do that: But that he had not shunned to declare to them *that* of the Counsel of GOD which was necessary to their Happiness and Salvation; he had concealed from them no important and necessary Truth: and thus is the Text to be understood. " He had kept back nothing that" he thought " profitable" for their Souls; though at the same Time there might be many Things (and Truths too) which he did not think profitable, and therefore did not declare them to them. And happy the Minister when he can thus Appeal in this Case also, to the Consciences of his Hearers, with

Regard

Regard to his Preaching, as well as his Converſation. The Words are plain, and I ſhall attempt theſe two plain Things in diſcourſing upon them, *viz.*

I. To conſider ſome Things for a Miniſter of the Goſpel to inſiſt on as profitable for his Hearers, and which by no Means ſhould be kept back from them.

And,

II. To ſhow that it is like to be happy for the People, and for the Miniſter, when theſe profitable and important Things are inſiſted on, and not kept back from them. The firſt of theſe I ground on the great Apoſtle's Vindication of himſelf, and the other from what he expreſly declares. I ſhall be Brief in ſaying a few plain Things under each of theſe Heads.

I. There are Truths eſpecially proper, becauſe Profitable, to be inſiſted on by a Miniſter; Truths which are of the greateſt Importance to be inculcated upon his Hearers. There are indeed ſome Things which both Miniſters and People may think of great Importance to be inſiſted on, which in Fact are of no Weight in Religion, and need not be

be mentioned at all; but yet there are Truths of the greateſt Importance, which "ſhould not be "kept back from them," but openly and faithfully declar'd.

Thus; it is profitable to tell them of the Unhappineſs and Miſery of a State of Eſtrangement from GOD and Holineſs; for the Conſequence of this muſt be, that there is no Happineſs to be enjoyed, and every Evil to be expected.—GOD is the ſupreme Good, the Centre of all Happineſs. "In his Favour is Life, and his Lov-"ing-kindneſs is infinitely better." This Happineſs the Man, going on in his Sins, is ſhut out from, and can have no Proſpect of.—He muſt needs be an Object of the divine Diſpleaſure, a Miſery which none can deſcribe till they are able to tell the Power of it, which none in this State can do; a Miſery this, including every Thing Troubleſome and Vexatious in this World, as Shame, Poverty, Sickneſs, Pains, and Death, join'd with Torment and Vexation of Mind, ariſing from a Senſe of Guilt and the Wrath of GOD conſequent upon it, binding him over to the exquiſite and unknown Miſeries in the World to come. This is the Miſery, and this the Unhappineſs, of a moral Diſtance from an holy GOD, and Sinners ſhould, in the plaineſt Manner, be told of it, how ungrateful ſo-

ever

ever a Repreſentation of it may be to them, that they may be awakened to make haſte to Eſcape out of it, which they never will be like to do without it.

Again; it is profitable to tell them of the Proviſion that is made for their Help and Deliverance out of this unhappy and dreadful State. Miſerable would it be indeed for the World, were there no Way of Eſcape out of a State of Sin and Death. So far would it be from a Thing profitable to them, and an Act of Kindneſs, to be told of their Miſery, that it would be the greateſt Cruelty in the World, an Inſult upon Men in Miſery.

But ſuch is the Grace of GOD in CHRIST JESUS, that a Way is laid open for the Sinner's Eſcape; a Way provided by the SON of GOD; Grace and Holineſs purchaſed by him, and the Help of the Divine Spirit, to enable Sinners to forſake their Sins and become Holy, offered in the Goſpel, and thus to eſcape the Wrath to come, to obtain an Intereſt in the divine Favour, and compleat Happineſs in Heaven at laſt. "He gave "himſelf for us to redeem us from all Iniquity, "and to purify to himſelf a peculiar People zea- "lous of good Works." And this muſt be moſt profitable to Sinners that, at the ſame Time they

hear of their Misery, they may have the glad Tidings of a Remedy. Some Divines insist much on the Terrors of the Law, as if they alone were what Sinners should be told of, which alone can tend to nothing but to drive them to despair. The Representation of a Sinner's Misery can be of no other Service to him than to awaken his Fears, and give Wings to his Flight to the provided Remedy for his Escape: Therefore whatever be omitted this should not.

Again; how Profitable for the Preacher to shew his Hearers the Necessity and Beauty of Holiness, which is upon all Accounts absolutely necessary and important, having all our Happiness in both Worlds, depending on the Practice of it, and every Misery following upon the Neglect of it? It is that which secures the gracious Presence of GOD with us in this World, and prepares us for the inconceivable Happiness of a better, as well as secures us from the Wrath to come. And this Holiness, that is upon all Accounts so necessary, is also very amiable and lovely in itself. Nothing so great a Glory to, and reflects so great an Honour upon, Mankind. It is nothing less than the Image of GOD impressed upon the Soul; and as it renders us like the blessed GOD, so like the blessed Angels, those perfectly holy Spirits, whose greatest

Glory

Glory lies in their near Conformity to the glorious GOD, in the moral Perfections of his Nature, and renders them like the Spirits of juſt Men made perfect in Heaven. And it is this which makes a Man's Face to ſhine in this World, and makes him "more Excellent than his Neighbour" who is deſtitute of it. And what now can be more Profitable than a plain Repreſentation of theſe Things? There is ſo much Depending upon theſe, that they can never be too plainly nor too frequently inſiſted upon. Of as much Importance as is the Practice of Holineſs for Mankind, and a full View of it, of the ſame Importance is it to have theſe Things plainly repreſented to, and not kept back from, the People.

Again; how profitable to ſhew our Dependance on the Spirit of GOD, and our need of his Grace to enable us to practice this Holineſs the Goſpel requires? Such is our Weakneſs and Impotency, conſequent upon the firſt Apoſtacy, to the Practice of Holineſs, though ſo neceſſary and beautiful, and ſuch our Prejudice againſt it, that we ſhall never be able to Practice it, if left entirely to ourſelves, deſtitute of the Spirit and Grace of GOD to help us: Though at the ſame Time we have the greateſt Encouragement to hope, that upon our ſincere ſeeking and aſking for his Grace we ſhall obtain it.

How

How ſweet and gracious that Promiſe from the Mouth of our bleſſed LORD, "every one who "aſketh receiveth, and he that ſeeketh findeth, and "to him who knocketh it ſhall be opened?" How neceſſary and profitable to be told of theſe Things, that we might be brought to ſee the Neceſſity of our Dependance on the Spirit and Grace of GOD to enable us to practice the Holineſs which is neceſſary to our Happineſs? It is certain our Weakneſs to what is good is ſuch, that we ſhall never be able without Help from the divine Spirit to Practice it; and this Help from Above we have no Reaſon to expect, except we ſeek for it; and we ſhall never be like to ſeek to GOD for it, till we are fully perſwaded of our Neceſſity, and the ample Security we have of obtaining this Help upon our ſeeking for it in a becoming Manner.

Again; conſequent upon this how profitable to be told that Mankind have ſomething to do themſelves to be made Holy, and ſo Happy? The Neceſſity of our Dependance on the Spirit and Grace of GOD in the Buſineſs of Religion by ſome is carried ſo far as to leave no Room for any Thing to be done by Men themſelves, which is a Doctrine exceedingly pleaſing to Sinners that are Slothful and unwilling to take any Pains to become

Virtuous.

Virtuous. Whereas it is Presumption, and not Dependance on the Grace of GOD for Men to set still and do nothing in hopes that GOD will do all without them, and all under a false Pretence of Humility and magnifying the Grace of GOD.

It is certain that no Man can ever Convert himself without Help from GOD, and as certain that GOD will never be like to afford his Spirit and Grace, except when a Man can be perswaded to use the Means and his own Endeavours.

GOD works with Men while they apply themselves with Diligence and Conscience to the Means which have a Tendency to convert and save them. A Mistake here is of very dangerous Consequence. It is one of the most fatal Errors Sinners can run into. This then is what should be insisted on and faithfully declar'd, that Men may not deceive themselves and cheat their Souls into Misery. The Man that cannot be perswaded to use his own Endeavours for Holiness and Heaven, may be sure never to obtain them. How profitable to have this seriously inculcated?

And then again; to be told of the Impossibility after all of Meriting any Thing, to be sure the great

great Happineſs of Heaven by our beſt Endeavours, and that if ever we obtain it, it muſt flow from the free Grace of GOD in JESUS CHRIST—It is our Duty to work out our own Salvation, and to be as Induſtrious in it, as if the whole of it was entirely within the Compaſs of our own Power; and yet after all to have our Dependance on the Grace of GOD as entirely as if we had done nothing at all. We cannot in Reaſon imagine ſo vain a Thing as Meriting the Happineſs of Heaven by the beſt Obedience we are capable of yielding to the divine Commands. The Salvation of a Sinner muſt flow from the rich and free Grace of GOD, "not "of Works leſt any Man ſhould Boaſt:" Even the firſt opening a Way to it upon certain Terms and Conditions through the SON of GOD, and then the offering and promiſing of it upon the Fulfilment of thoſe Conditions, was the Effect of his boundleſs Grace. He is indeed ſo gracious as to promiſe the great Happineſs of the heavenly World to us for the ſake of his own dear SON upon the ſincere love and practice of univerſal Holineſs, and in this Light and View it would be unjuſt not to crown us with it; but then it is not becauſe our ſincere Obedience and moſt perfect Services deſerve ſo great a Happineſs, but from his rich Grace who has promiſed it. After all, we are taught by our Saviour

Saviour to acknowledge ourſelves to be but "unprofitable Servants."

And thus I might mention the important Doctrine of a Judgment to come, when all the World muſt receive according to the Deeds done in the Body; and the greatneſs of the Happineſs and Miſery following the final Judgment, the main Pillars upon which all Religion ſtands, which muſt needs be moſt profitable to be inſiſted on.—

But I muſt paſs on to conſider,

II. As was propoſed, Happy is it like to be for the Miniſter, and happy for the People, when theſe and the like important Truths are not kept back from them. This we ground on the Appeal the great Apoſtle here makes to his Hearers, which may be underſtood as a great Favour to them and a Happineſs to himſelf, as well as a Vindication of his own Sincerity.—

1. It is like to be happy for a People when by the preaching of the Goſpel the moſt profitable Truths are delivered to them. What a great Advantage muſt it be to the Hearers when thoſe Things of the greateſt Importance and of the higheſt Concernment are inculcated upon them?

The two main Advantages which are to be reaped from the preaching of the Goſpel, and which it was eſpecially deſign'd for, are the bringing Mankind to the Knowledge of the Things neceſſary to their Salvation; and then to the Love and Practice of them: And both theſe are like to be the happy Advantages of having the plain Truths of the Goſpel inſiſted on, explained and urged upon them: Where this is done the Fault muſt needs be their own, if this be not the happy Conſequence of it.

1. Thoſe who enjoy ſuch plain and profitable preaching of the Goſpel are like to be Happy in this Reſpect, even to be brought to a right Underſtanding of the Things neceſſary to their eternal Safety and Happineſs—The Foundation of all Religion of any Account with GOD muſt be laid in Knowledge and Underſtanding. It is neceſſary to our pleaſing GOD in our Services, and reaping the Advantage of them to ourſelves; "without Knowledge the Heart cannot be good"—If we do a virtuous Action Ignorantly, what Virtue can there be in it? Now to bring Mankind to a right Underſtanding of their Duty, which muſt be previous to the acceptable Practice of it, is one great Deſign of the Inſtitution of the Goſpel Miniſtry. Men naturally are very Ignorant of the Things of GOD, and which

which relate to their eternal Peace and Happineſs: And there are many Temptations which Mankind are ſurrounded with, all tending to keep them in Darkneſs, and increaſe their Ignorance. Now to help and relieve Mankind under this Miſery, GOD in great Mercy and Compaſſion to the World has inſtituted the Goſpel-Miniſtry; appointed an Order of Men whoſe great Buſineſs ſhould be to ſtudy and underſtand the great Things neceſſary to Salvation, and then to Teach them to the World: So the great Apoſtle's Commiſſion runs, to "open Men's Eyes and to turn them from Darkneſs to Light." And when they are faithful and plain in doing this, what is like to be the Conſequence of it but this, that Mankind ſhould come to the right Underſtanding of their Duty? This is the direct, but not only Way to it; for Men ſhould ſtudy and read the Bible themſelves, and cry Earneſtly and Conſtantly to the Father of Lights, to bring them to the Knowledge of the Things neceſſary to their Happineſs.

And then,

Fifthly, Another happy Conſequence of ſuch Preaching is like to be this; that Mankind will be brought to the Love and Practice of the Things neceſſary to their final Happineſs. Knowledge

 alone

alone will never be ſufficient for this; there muſt be the Practice of Holineſs in order to Happineſs. Said our Saviour to his Hearers, *John* xix. 17. *If ye know theſe Things, happy are ye if ye do them.* Knowledge ſhould only make Way for the rational Practice of our Duty, which is neceſſary to Happineſs. Practice ſhould be our Aim and End in all our Knowledge of the Will of GOD; and except it does end in this, it will ſerve only to expoſe us to be "beaten with many Stripes," as our bleſſed LORD has told us. Now there is as great Danger of Men's neglecting their Duty, as there is of their remaining Ignorant of it: That Diſinclination to Holineſs there is in them, and the many Temptations from without them, expoſe them to neglect their Duty, and to continue in the Practice of Vice, how great ſoever their Knowledge be. Now to help us under this Part of our Miſery alſo, ſuch has been the Grace of GOD, and ſuch his Concern for the Welfare of Sinners, as to inſtitute the Goſpel Miniſtry; one great Deſign whereof is to urge, intreat, and beſeech Men to practice Holineſs; and where the great Things which relate to Men's eternal Safety are plainly urged upon them—What is like to be the Conſequence of this, but that Sinners will be made afraid of their Vices, and perſwaded to Repentance and a Life of Holineſs? to be ſure, this would be the Caſe if it was not Sinners

own Fault. Thus ſuch are like to be the happy Fruits and bleſſed Effects of the plain Preaching of the profitable Truths of the Goſpel to a People—

And then

2. It is like to be happy for a Miniſter himſelf; happy for the Preacher as well as for the People; and that upon three Accounts, which only ſhall be mentioned—As,

1. Such Miniſters are like to have the Pleaſure and Satisfaction of ſeeing Holineſs Flouriſhing and Increaſing by their Miniſtry. There is no greater Joy and Satisfaction to a good Miniſter, than that which reſults from the unblameable Holineſs of his Hearers Lives, their unfainting Perſeverance in Ways of well-doing. "Now we live," ſays the Apoſtle, 1 *Theſſ.* iii. 8. "If ye ſtand faſt in the LORD," that is, we live a Life of Joy and Comfort; no Joy, no Comfort like it, none comparable with it: And nothing tends more to ſink, and deaden, and break the Spirits of a faithful Miniſter, than to ſee his Hearers Wicked and Diſobedient under his Miniſtry. Now the moſt likely Way to acquire this Joy, and to be delivered from this ſorrow of Heart, is to be faithful in ſhewing to his Hearers the Things which are moſt Profitable, and of the greateſt

eſt Concernment and Importance to them. This, to be ſure, we muſt think to be the moſt likely Way, believing that a gracious GOD will act as conſiſtently in the Kingdom of Grace, as in the Kingdom of Nature. This it is true, may not be always viſible, when it is real, ſince the Kingdom of GOD is within Men, and comes not with Obſervation or outward Shew; and if he ſhould fail of this Happineſs and Joy of ſeeing Holineſs to flouriſh under his faithful Miniſtry;—Yet,

2. This Happineſs will ariſe from his faithfully declaring the moſt profitable Truths to his People, even the Peace and Satisfaction of his own Conſcience. There is, there can be no greater Happineſs on this ſide the heavenly World, than for a Man upon ſolid Grounds to have his Conſcience witneſſing for him, and ſpeaking Peace to him: It is a Matter of the greateſt Joy and Comfort, ſo ſays the Apoſtle, 2 *Corinth.* i. 12. *We have this for our Rejoicing, the Teſtimony of our Conſciences, that in Simplicity and godly Sincerity, not with fleſhly Wiſdom, but by the Grace of GOD we had our Converſation in the World, both as Miniſters and Chriſtians.* And ſays the Apoſtle, 1 *John* iii. 20, 21. *If our Heart condemn us, GOD is greater than our Heart and knoweth all Things. Beloved if our Hearts condemn us not, then have we Con-*

fidence

fidence toward GOD; where, by Heart, no doubt, is intended Conſcience: and to be ſure this will be the happy Fruit of a Miniſter's Faithfulneſs in ſhewing to his Hearers the Things of the greateſt Concernment to them, if they keep back nothing which they think profitable to them, whether they have the Joy and Satisfaction of ſeeing the Succeſs of their faithful Labours among them or not. They will have this Joy, this Satisfaction, even the Teſtimony of a good Conſcience—whether they will hear, or whether they forbear, they muſt and they will have Peace, and quietneſs of Mind. It is true, it will be a great Grief of Soul to ſuch a Miniſter and he will mourn in ſecret for it, to ſee his Hearers going on in their Sins without Controul, and making haſte to Deſtruction; yet, when he turns his Thoughts inward upon his Sincerity and Fidelity, it muſt be a Spring of Joy and Comfort to him.

And then,

3dly, They will have this Happineſs of being able to give up a good Account at laſt, and of being ſure of receiving the Reward of faithful Servants. And Oh! how great a Happineſs this?—The Miniſters of the Goſpel as well as the reſt of the World muſt be called to give an Account of themſelves, how they have diſcharged the Duties of their

their great Truſt, before the Tribunal of Chriſt.—"They watch for Souls," ſays the Apoſtle, "as "thoſe that muſt give an Account."

And when they are faithful in ſhewing to Mankind thoſe Things of the greateſt Concernment to them, and moſt nearly relate to their eternal Welfare: If they ſhun not to declare the Cauſe of the LORD to them, what a joyful Account will they be able to give, and what a glorious Reward will they receive of the free Grace of GOD in CHRIST JESUS? If by their Fidelity they turn many to Righteouſneſs, they will "ſhine as the brightneſs of the "Firmament, and as the Stars of Heaven for ever "and ever." Said our bleſſed LORD, "Who is "that faithful and wiſe Steward, who provideth his "Meat in due Seaſon for his Houſhold. Bleſſed "is that Servant whom his LORD when he cometh "ſhall find ſo doing." But if they are not Succeſsful, ſtill they will be "a ſweet Savour unto GOD "in thoſe who periſh, as well as in thoſe who are "ſaved," which the Apoſtle tells us was his Support—Fidelity and not Succeſs will be the Meaſure or Standard of a Miniſter's Reward from a gracious GOD in Heaven.

O what Comfort, what Encouragement, is here to ſhew to our Hearers the Things of the greateſt Importance

Importance to them; and thus we ſee its like to be happy for the People, and well for the Miniſter, when the Things moſt profitable for them are inſiſted upon in the Diſpenſation of the Goſpel.

The Diſcourſe has been ſo plain and practical, that I may now properly cloſe with ſaying a Word or two to my worthy Brother, (at whoſe Deſire I ſtand here) now to be ſeperated to the Work of the Miniſtry in this Place, and then to the Church and Congregation who are to be his ſpecial Charge—

Sir,

It would be needleſs for me to repeat the important Truths profitable for you to inſiſt upon in the Courſe of your Miniſtry, and the Advantages which thereby will be likely to reſult from it, both to you and to your People—As to the ſublime and myſterious Doctrines of the Goſpel, as a worthy Divine of ours obſerves, "The Eſſence of GOD, "the Manner of the divine Subſtance—the Decrees "of GOD, Predeſtination, Election, Reprobation, "the Manner of the divine Operations upon his "Creatures, upon moral Agents, and of the Spirit "in the Converſion of a Sinner, (which ſome de-"light to dwell upon in their Preaching,) they are "the deep Things of GOD which the Spirit of

"GOD

" GOD alone can search out." And when you mention them, if you are wise and have a humble Sense of your own Weakness and Ignorance, you will not be wise above what is Written, least you darken Counsel by Words without Knowledge. Be content with the Words of the Holy Ghost, believing that these Things are set in the best and truest Light by him. Let no human Creeds and Confessions, but the Bible, the New Testament, be the Standard of your Preaching: And taking heed to this as to a Light shining in Darkness, you will not be like to run into those Errors which Mankind fall into where the Scriptures are neglected, and the Oracles of Men have a greater Regard paid to them, than the Oracles of GOD.

Says the pious Mr. *Baxter*, " What has been " the Plague of the World, and set the Churches on " Fire for above these Thousand Years, is Men's " composing, and then imposing, Creeds and Con- " fessions in their own Words and Phrases, and " not in Scripture-Language "; and this will ever be the Consequence, till Men have more Modesty and more Manners than to tax the Scripture-Language as too general, and think they by their own Words can mend it. He adds, that " if Mankind " would adhere stedfastly to the Scriptures, they " would find it a much better Way to keep out " Heresy,

" Hereſy, and to eſtabliſh Orthodoxy in the " Church of GOD, than any human Creeds and " Confeſſions whatever—Thus,

Difficulties enough, as thoſe of us who long ago have entred into the Miniſtry can aſſure you, will attend you in the faithful Diſcharge of the Duties of your Office, ſuch as will ſoon, very ſoon, convince you of the Neceſſity of depending upon a Power Superior to your own, even upon the powerful Influences and Aſſiſtances of the divine Spirit, to enable you to Conquer and Overcome, and to preſerve you from ſinking under the Weight of them; and will move you to be Earneſt and Conſtant in your Cries to the GOD of all Grace, for that Grace which may be ſufficient for you:—And as your Dependance muſt, and will be on the Spirit and Grace of GOD, ſo your grand Argument of Support muſt be drawn from the other World, from thoſe diſtinguiſhing Rewards of it you will receive, if " you are faithful to the Death."

The LORD now grant the Aſſiſtances of his Spirit, and Faith in thoſe future Rewards; that you may be able, when you come to leave your People, by being called to leave the World, to make the ſame Appeal the bleſſed Apoſtle here did to his Hearers, " I have not ſhunned to de-

" clare what is profitable in the Counſel of GOD " to you." And thus " when the chief Shepherd " ſhall appear, you will receive a Crown of Glory " that fadeth not away."

And to the Church and Congregation in this Place :—My Brethren, we this Day Lament and Mourn with you, the Removal of your late worthy Paſtor from you, who was not ſuffered to continue by Reaſon of Death, * whoſe juſt Character, I make no doubt, has been given by better Hands than mine. " Remember him who has had the Rule " over you, whoſe Faith follow, conſidering the " End of his Converſation ;" be concerned to call to Mind, and hearken to, his faithful Counſels and Warnings given to you, that they may not die with him ; and be humbling yourſelves this Day before GOD for all your Unfruitfulneſs under his faithful Miniſtry. And at the ſame Time would we bow the Knee to the GOD and FATHER of our LORD JESUS CHRIST, who in his kind Providence has led you ſo unanimouſly to make Choice of him to be your Paſtor, who is now to be ſet over you in the LORD. Receive him as a precious Gift of our aſcended LORD and SAVIOUR to you, and eſteem him very highly in Love for his Work's ſake, and be at Peace among yourſelves.

While

* The Rev. Mr. *Benjamin Baſs.*

While you generouſly provide for his outward Comfort and Support, as we hope and truſt you will; (though few Churches in the Land do it, but quiet their Conſciences and liberally Reward their Miniſters by giving them Remittances to the other World;) be more concerned to profit by his Miniſtry, which will be Matter of far greater Joy and Satisfaction to him.—Do not ſink and break his Spirits by deſpiſing his faithful Miniſtry among you, either by neglecting to attend upon it, or by living Wickedly under it, which will be unprofitable for you, and oblige him when called to give up his Account at laſt, to render it up with Grief and not with Joy.—And now Brethren, "We com-"mend you to GOD and to the Word of his "Grace which is able to build you up, and to give "you an Inheritance among all them who are "ſanctified." AMEN.